

Tell-Trooth THE
ARAIGNMENT

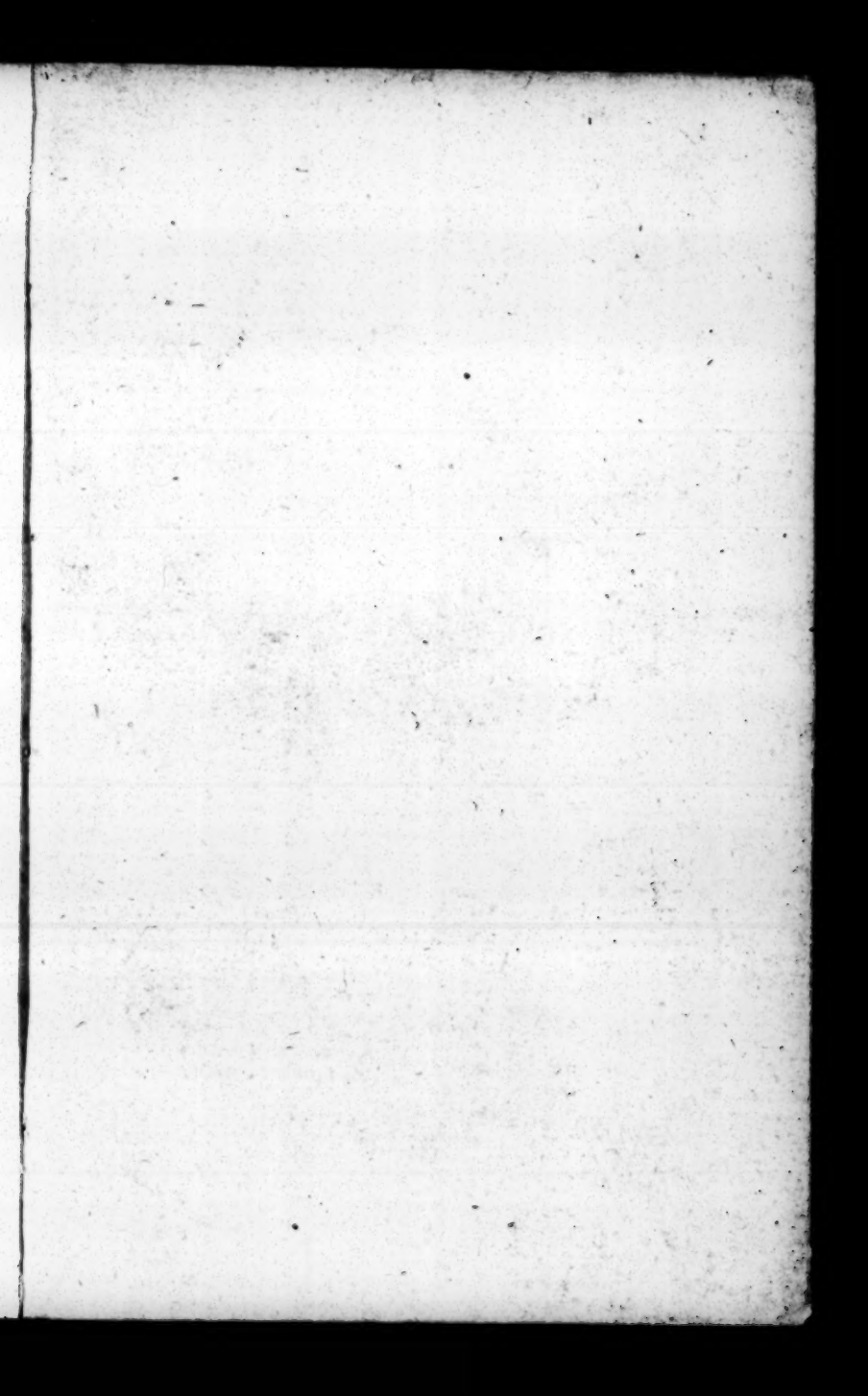
*Of Lewde, idle, froward, and unconstant wo-
men: Or the vanitie of them, choose you
whether. With a commendation of wise,
vertuous, and honest Woman.*

*Pleasant for married Men, profitable for
young Men, and hurtfull to none.*



EDINBURGH

Printed by John Wreittoun. 1629.



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Tel-Truth 10.
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Neither to the best, nor yet to the worst,
but to the common sort of Women.

MVsing with my selfe being idle, and having little ease to passe the time withall, and I being in a great choller against some women, I meane more than one; And so in the ruffe of my fury, taking my pen in hand to beguile the time withall, indeed I might haue employed my selfe to better vse, then in such an idle businesse, and better it were to pocket vp a pelting iniury, than to intangle my selfe with such vermine; for this I know, that because women are women, therefore many of them will doe that in an houre, which they many tymes will repent all their whole lyfetime after, yet for any iniury that I haue received of them, the more I consider of it, the lesse I esteeme of the same: Yet perhaps some may say vnto me, that I haue sought for honey, caught the Bee by the taile, or that I haue beene bitte or stung with some of these wasps, otherwise I could never haue beene expert in bewraying their qualities, for the Mother would never haue sought her daughter in the Oven, but that shee was there first her selfe; Indeede I must confesse I haue beene a Traveller this thirty, and odde yeeres, and many travaillers liue in disdain of women, the reason is, for that their affections are so poysoned with the hainous evils of vnconstant women, which they happen to bee acquainted with in their travails; for it doth so cloy their stomacks, that they censure hardly of women afterwards; wronged men will not be tongue-tyed: Therefore If you doe ill, you must not think to heare well; for albeit the world be bad, yet it is not come to that passe that men should beare with all the bad conditions that is in some women.

I know I shall be bitten by many, because I touch many, but before I goe any further let me whisper one word in your eares, and that is this, wharsoever you think privatly, I wish you to conceale it with silence, least in starting vp to find fault, you proue your selues guiltie of these mon-

The Epistle

strous accusations, which are heere following against some women; and these which spurne, if they find themselves touched, proue themselves starke fooles in bewraying their galled backs to the world, for this booke toucheth no sort of women, but such as when they heare it, will goe about to reprove it, for although in some part of this booke I tripp at your heeles, yet I will stay by the hand, so that you shall not fall further than you are willing, although I deale with you after the manner of a shrowe, which cannot ease her curst heart but by her unhappy tongue: If I bee too earnest, beare with mee a little, for my meaning is not to speake much of these that are good, and I shall speake too little of these that are naught, but yet I will not altogether condemne the bad, but hoping to better the good by the naughty examples of the bad: For there is no woman so good, but hath one idle part or other in her, which may bee amended; for the clearest River that is hath some dirt in the bottome, Jewels are precious, but yet they are not all of one price, nor all of one vertue: Gold is not all of one picture, no more are woman all of one disposition: women are all necessary evils, and yet not all given to wickednesse, and yet many so bad, that in my conceit, if I should speake the worst that I know by some women, I should make their eares glow that heares me, and my tongue would blister to report it, but it is a great discredit for a man to bee accounted for a scold, for scolding is the maner of Shrowes, therefore I had rather answer them with silence which find fault, then strue to winne the Cucking-stoole from them. Now me thinks I heare some curious Dames giue their rash iudgements, and say that I having no witt, descant vpon women which haue more wit then men! to answer you againe, If I belie you, iudge me vnkind; but if I speake the truth, I shall be the better believed another tyme; and if I had wrote never so well it is impossible to please all, and if never so ill, yet I shall please some. Let it bee well or ill, I looke for no praise for my labour; I am weined from my mothers teat, and therefore never more to bee fed with
her

To the Reader.

her pap, wherefore say what you will, for I will follow my owne vaine in vnfolding every pleat, and shewing every wrinkle of a womans disposition, and yet I will not wade so fare over the shoos, but that I may returnedry, nor so farre in, but that I may easily escape out; and yet for all that I must confesse my selfe to bee in a fault, and that I haue offended you beyond satisfaction, for it is hard to gue a sufficient recompence for a slaunder, and yet hereafter if by no meanes I cannot obtaine your fauour to bee one of your Pulpit men, yet you cannot deny me to be one of your Parish, and therefore if you please but to place me in the body of the Church hereafter, you shall find my devotion so great towards you, as he that kneeleth at the chancell doore: for I wrote this booke with my hand, but not with my heart.

Indeed when I first began to write this booke, my witts were gone a wooll-gathering, in so much, that in a manner forgetting my selfe, and so in the rough of my fury, I vowed for euer to bee an open enemy vnto women, but when my furie was a litle past, I began to consider the blasphemie of this infamous booke against your sectes, I then tooke my pen, and cut him in twentie pieces, and had it not beene for hurting my selfe, I would haue cut my owne fingers which held my pen: And furthermore for a pennance I doe craue that my selfe may be a Iudge against my selfe; but yet assure your selfe of all evils I will choose the least, wherefore I choose rather to beare a faggot, then burne by the faggot: You may perceiue the wind is changed into another doore, and that I beginne to be sea sicke, and yet not past halfe a mile on the salt water, and that my mouth hath vttered that in my fury, which my heart never thought, and therefore I confesse that my tongue hath gone beyond my witts, for I doe surmise, that the sauce which I haue made is too sharpe for your dyer, and the flowers which I haue gatherd are too strong for your noses; But if I had brought little dogs from *Island*, or fine glasses from *Venice*, then I am sure that you would either haue wooed me to haue them, or wished to see

The Epistle

them. But I will heere conclude this first Epistle, praying you with patience to heare the rest, for if I offend you at the first, I will make you amends at the last. and so I leaue you to Him, whose seate is in Heaven, and whose foot-stole is the Earth.

Yours in the way of Honesty,

Thomas Tel-trouth.

Read it if you please, and like as you list, neither to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinarie sort of giddy headed young men I send this greeting.

IF thou meane to see the Bear-baying of women, then trudge to this beare-garden apace, and get in betimes, and wiew every roome where thou maist best sit, for thy owne pleasure, profite, and hearts ease, and beare with my rudenesse if I chance to offend thee: But before I open this trunk full of torments against women, I thinke it were not amisse to resemble those which in old times did sacrifices to *Hercules*, for they vsed continually first to whip all their dogs out of their Cittie, and I think it were not amisse to driue all the women out of my hearing, for doubt least this little spark kindle into such a flame, and raise so many stinging Hornets humming about my cares, that all the witt I haue will not quench the one nor quiet the other, for I feare me that I haue set downe more then they will lyke of, and yet a great deale lesse than they deserue, and for better prooffe I refer my selfe to the iudgement of men, which haue more experieace than my selfe; for I esteeme little of the malice of women, for Men will be perswaded with reason, but women must be answered with silence; for I know women will barke more at mee, than *Cerberus* the two headed dog did at *Hercules*, when he came into Hell to fetch out the faire *Proserpina*, and yet I charge them now but with a bul-rush
in

To the Reader

in respect of a second booke, which is almost ready: I doe now but fret them with a false fire, but my next charge shall be with weapons, and my larum with powder and shot, for then we will goe vpon these venemous Addars, Serpents and Snaks, and tread and trample them vnder our feet, for I haue knowne many men stung with some of these Scorpions, and therefore I warne all men to beware the Scorpion; I know women will bite the lippe at me, and censure hardly of me, but I feare not the curst Cowe, for shee commonly hath short hornes; let them censure of me what they will, for I meane not to make them my Iudges, and if they shoot their spite at me they may hitt themselves, and so I will smile at them as at the foolish fly which burneth her selfe in the candle: And so friend Reader if thou hast any discretion at all, thou mayest take a happy example by these most lascivious, and crafty, whoorish, theevish, and knavish women, which were the cause of this my idle time spending, and yet I haue no warrant to make thee beleieve this, which I write to be true, but yet the simpl: Bee gathereth hony where the venemous Spider doth her poyson; and so I will hinder thee no longer from that which ensueth but heere I will conclude, least thou hast cause to say that my Epistles are longer than my booke, a Booke I hope I may call it without any offence, for the Collyer calls his horse a horse, and the Kings great Steed is but a horse.

If thou read but the beginning of a booke, thou canst giue no iudgement of that which ensueth; Therefore I say as the Frier, who in the midst of his Sermon said often, that the best was behinde: And so if thou reade it all over, thou shalt not bee deluded, for the best is behind; I think I haue shott so neere the white, that some will account me for a good Archer; and so praying thee to looke to thy footing, that thou runne not over thy shooes, and so bee past recovery before my second booke come,

*Thy friend namelesse,
To keepe my selfe blamelesse.*

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The first Chapter sheweth to What use Women Were made, it also sheweth that most of them degenerate from the use they were framed vnto, by leading a proud, lasie, and idle lyfe, to the great hinderance of their poore Husbands.



O S E S describeth a woman thus: At the first beginning (saith he) a woman was made to be a helper vnto man, and so they are indeede, for shee helpeth to spend and consume that which man painefully getteth. He also saith that they were made of the ribbe of a man, and that their froward nature sheweth; for a ribbe is a crooked thing, good for nothing else, and woman are crooked by nature, for small occasion will cause them to bee angry)

Againe in a manner she was no sooner made, but straight way her minde was fet vpon mischief, for by her aspiring minde, and wanton will shee quickly procured mans fall, and therefore euer since they are, and haue beene a woe vnto man, and follow the line of their first leader.

For I pray you let vs consider the times past with the time present, first. That of *David* and *Solomon*, if they had occasion so many hundreth yeeres agoe to exclaime so bitterly against women, for the one of them saide, that it was better to be a doore kee-

per, and better dwell in a den amongst Lions, than to be in a house with a froward and wicked woman: and the other said, that the climbing vp of a sandy hill to an aged man was nothing so wearisome as to be troubled with a froward man: and further he saith, that the malice of a beast is not like the malice of a wicked woman, nor that there is nothing more dangerous then a woman in her fury.

The Lyon being bitten with hunger, the Beare being robbed of her young ones, the Viper being trode on, all these are nothing so terrible as the fury of a woman. / A Bucke may be inclosed in a Parke, a bridle rules a horse, a Woolfe may be tyed, a Tyger may be tamed, but a froward woman will never be tamed, no spur will make her goe, nor no bridle will hold her backe, for if a woman hold an opinion, no man can draw her from it; tell her of her fault she will not beleue that she is in any fault, giue her good counsell, but she will not take it; if you doe but look after another woman, then she will be jealous: the more thou lovest her the more she will disdain thee, and if thou threaten her then she will be angry, flatter her and then she will be proud, and if thou forbear her it maketh her bould, and if thou chasten her, then she will turne to a Serpent; at a word a woman will never forget an injury, nor giue thanks for a good turne: what wise man then will exchange gold for drosse, pleasure for paine; a quiet lyfe for wrangling braules, from the which the married men are never free.

Solomon saith that the women are like vnto wine, for that

that they will make men drunk with their devises.

Againe in their loue, a woman is compared to a pomming stone, for which way soever you turne a pomming stone, it is full of holes; even so are womans hearts, for if loue steale in at one hole, it steppeth out at another.

They are also compared vnto a painted ship, which seemeth faire outwardly, and yet nothing but ballace within her, or as the Idolls in *Spaine*, which are brauely gilt outwardly, and yet nothing but lead within them, or like vnto the Sea, which at sometimes is so calme, that a cockbote may safely endure her might, but anone againe without rage she is so grown, that it overwhelmeth the tallest ship that is.

A froward woman is compared to the wind, and a still woman vnto the Sun, for the sun and the wind met a traveiller in the way, and they laid a wager, which of them should get his cloake from him first; then first the wind began boistroussly to blow, but the more the wind blow'd, the more the traveller wrapped his cloake about him, when the winde had done what he could, and was never the neerer; then began the sun gently to shine vpon him, & he threw off not only his cloake but also his hat & jerkin; this morail sheweth that a woman with high words can get nothing at the hands of her husband, never by froward meanes, but by gentle and faire meanes she may get his heart bloud to doe her good.

As women are compared vnto many things, even so many and many more troubles commeth galloping after the heeles of a woman, that young men before

Before hand doe not think of, for the world is not made all of o'temeall, nor all is not gold that glisters, nor the way to Heaven is not strewed with rushes, no more is the cradle of ease in a womans lapp: If thou were a servant or in bondage before, yet when thou doest marry, thy toile is never the neerer ended, for even then and not before thou doest change thy golden time for a drop of hony, which presently afterwards turneth to be as bitter as wormwood.

Yet there are many young men which cudgell their witts and beate their braines, and spend all their time in the loue of women, and if they get a smile, or but a favour at their lous hand, they straight way are so ravished with joy, yea so much, that they think they haue gotten God by the hand, but within a while after, they will find that they haue but the Devill by the foote. A man may generally speake of women, that for the most part thou shalt find them dissembling in their deeds, and in all their actions subtill and dangerous for men to deale withall, for their faces are lures, their beauties are bayts, their lookes are netts, and their wordes charmes, and all to bring men to ruine.

There is an old saying goeth thus, that he which hath a faire wife and a white horse shall never bee without troubles, for a woman that hath a faire face it is ever matched with a cruell heart, and her Heavenly lookes with hellish thoughts, their modest countenance with mercilesse minds, for woman can both smooth & sooth: They are so cunning in the art of flattery, as if they had beene bound prentise to the trade,

trade, they haue *Sirens*-songs to allure thee, and *Xerxes* cunning to inchaunt thee, they beare two tongues in one mouth, like *Iudas*, and two hearts in one brest, like *Magus*; the one full of smiles, and the other full of frownes, and ail to deceiue the simple and plaine meaning men, they can with *Satyer* out of one mouth blow both hote and cold.

And what of all this? Why nothing but to tell thee that a woman is better lost then found, better forsaken then taken. *St. Paul* sayeth that they which marry doe well, but he also saith, that they which marry not doe better, and hee no doubt was well advised what he spake. Then if thou bee wise, keepe thy head out of the halter, and take heede before thou haue cause to curse thy hard pennyworth or wish the Preist speechlesse which knit the knot.

The Philosophers which lived in the old time, their opinions were so hard of marriage, that they never delighted therein, for one of them being asked why he married not? he answered, that it was too soone, and afterwards when he was old, he was asked the same question, and he said then it was too late: and further he said, that a married man hath but two good dayes to be looked for, that was, the marriage day, and the day of his wifes death, for a woman will feede thee with hony, and poyson thee with gall. *Diogenes* was so dogged, that he abhorred all women, and *Augustus* he wished, that he had lived wifelesse, and dyed childlesse.

On a time one asked *Socrates*, whether he were better to marry or to liue single? and he made answer,
siwere,

fwere, which soever thou doest it will repent thee, for if thou marriest not, then thou wilt liue discontented, and dye without issue, and so perhaps a stranger shall possesse thy goods; and if thou doest marry thou shalt haue continuall vexations, her dowrie will be often cast in thy dish, if shee doe bring wealth with her; againe if she complaine, then her kinsfolk will bend the browes, and her mother will speake her pleasure by thee; and if thou marriest only for faire looks, yet if thou mayest hap to goe without them, when thou lookest for them: and if thou marriest one that is fruitfull in bearing of children, then will thy care be the more increased, for little doth the father know what shall bee the end of his children, and if she be barren thou wilt loth her, and if honest thou wilt feare her death, and if vn honest thou wilt be wearie of thy lyfe, for when thou hast her, thou must support her in all her bad actions, and that will be such a perpetuall burden vnto thee, that thou hadst even as good draw water continually to fill a bottomlesse tubb.

A gentleman on a time said to his friend, I can helpe you to a good marriage for your sonne, his friend made him this answere; my son (said he) shall stay still till he haue more wit, the gentleman replied againe, saying, if you marrie him not before he hath wit, he will never marry so long as he liveth.

For a married man is like vnto one arested, and I think that many a man would flye vp into Heauen, if this arest of marriage kept them not backe. It is said of one named *Domettas* that hee buried three wiues,

wiues, and yet never wet one handketcher, no,
nor shed not so much as one teare: also *Vlisses* had a
dog, which loved him well, and when that his dog
dyed, he wept bitterly, but he never shed one teare
when his wife dyed, wherefore if thou marriest for
no respect but for bare loue only, then thou wilt af-
terwards with sorrow saye, that there is more
belongeth to housekeeping then foure bare legges in
a bed: a man cannot liue with his hands in his bo-
some, nor buy meat in the market for honestie with-
out money: where there is nothing but bare walles,
it is a fit house to breed beggers into the world: yet
there are many which thinke when they are married
that they may liue by loue, but if wealth be wan-
ting, hot loue will soone be cold, and your hot de-
sires will be soone quenched with the smoke of po-
verty. To what end then should we liue in loue, see-
ing it is a tyfe more to be feared then death, for all
the monie wasteth in toyes, and is spent in banquet-
ting, and all thy time in sighes and sobbs to thinke
vpon thy trouble, and charge, which commonly
commeth with a wife, for commonly women are
proude without profite, and that is a good pur-
gation for thy purse, and when thy purse is light
then will thy heart bee heavy.

The pride of a woman is like the dropsie, for as
drinke increaseth the drouth of the one, even so mo-
ney enlargeth the pride of the other: thy purse must
be alwayes open to feede their fancy, and so thy ex-
pences will be great, and yet perhaps thy gettings
small, thy house must be stored with costly stuffe,
and

and yet perhaps thy Servantes starved for lacke of meat, thou must discharge the Mersers booke, & pay the Haberdashers man, for her hat must continually be of the new fashion. and her gowne of finer wooll then the sheepe beareth any: she must likewise haue her Iewell box furnished, especially if she beautifull, for then commonly beauty & pride goeth together, and a beautifull woman is for the most part costly and no good hufwife: and if she bee a good hufwife then no Iervant will abide her feirce cruelty, and if she be honest and chaste, then commonly she is jealous: a Kings crowne and a faire woman is desired of many.

But he that getteth either of them liueth in great troubles, and hazard of his life: he that getteth a faire woman is like vnto a Prisoner loaden with fetters of gold, for thou shalt not so oft kisse the sweete lips of thy beautifull wife, as thou shalt bee driuen to fetch bitter sighes from thy sorrowfull heart in thinking of the charge which cometh by her, for if thou deny her of such toyes as she standes not in neede of, and yet is desirous of them, then shee will quickly shut thee out of the doores of her fauour, & deny thee her person, and shew her selfe as it were at a window playing vpon thee, not with small shot, but with a cruell tongue she will ring thee such a peale, that one would thinke the diuell were come from hell, saying I might haue had those which would haue maintained me like a woman, where as now I goe like no body: but I will be maintained if thou were't hanged with such like words she will vex thee, blubbring forth aboundance of dissembling teares (for women doe

doe teach their eies to weepe) for doe but crosse a womā although it be never so little, she will straight put finger in the eie & cry , then many a foolish man will flatter her and intreat her to bee quiet, but that marres al, for the more she is intreated she wil poure forth the more aboundance of deceitfull teares, and therefore no more to bee pittied then to see a Goose goe bare foote, for they haue teares at command, so haue they wordes at will, and oathes at pleasure, for they make as much of an oath, as a Marchant doeth which will forswear him selfe for the getting of a penny. I neuer yet knew woman that would deny to sweare in defence of her owne honesty and alwayes standing highly vpon it, although shee bee ashamed to wear it in winter for catching of coulde, nor in summer for heate fearing lest it may melt away.

Many will say this which I write is true, and yet they cannot beware of the Deuill vntil they are plagued with his dame; the little lambe skips and leaps till the Fox come, and then hee quivers and shakes: the Beare daunces at the stake till the Dogs be vpon his backe: and some times men neuer feare their money vntill they come into the hands of theenes; euen so, some will neuer be warned, and therefore is not ro be pittied if they be harmed, what are womē that makes thee so greedily to gape after them: Indeede, some their faces are fairer and beautifuller then others, some againe stand highly vpon their fine foote and hand, or else all women are a like: *Iohē* is as good as my Lady, according to the Countrey mans Proverbe, who gaue a great summe of money

to lye with a Lady, and going homewards he made a grieuous mone for his money, and one being on the other side the hedge heard him say that his *Ione* at home was as good as the Lady. But whether this bee true or no my selfe I doe not know, but you haue it as I heard it.

If thou marriest a woman of euill report, her discredit will bee a spot in thy brow, thou canst not goe in the street without mocks, nor amongst thy neighbours without frumps, and commonly the fairest woman are soonest entysed to yeeld vnto vanity: hee that hath a faire wife and a whetstone euery one will bee whetting thereon, and a Castle is hard to keepe when it is assailed by many, and faire women are commonly catched at, he that marrieth a faire woman every one will wish his death to inioy her, and if thou bee never so rich, and yet but a clowne in condition, then will thy faire wife haue her credit to please her fancy, for a Diamond hath not his grace but in golde, no more hath a faire woman her full commendations but in the ornament of her brauery, by which meanes there are diuers womē whose beauty hath brought their husbands into great pouerty and discredit by their pride and whoordome, a faire woman commonly will goe like a Peacocke, and her husband must goe like a Woodcocke.

That great giant *Pamphimapho* who had Beares waiting vpon him like dogges, and he could make tame any wilde beast; yet a wanton woman hee hee could never rule, nor turne to his will.

Salomon

Salomon was the wisest Prince that euer was, yet hee lusted after so many women that they made him quickly forsake his God which did alwayes guide his steppes, so long as hee liued godly.

And was not *David* the best beloued of God & a mighty Prince, yet for the loue of women hee purchased the displeasure of his God. *Samson* was the strongest man that euer was; for every lock of his head was the strength of another man, yet by a womā he was overcome, he revealed his strength and payed his life for that folly. Did not *Iesabell* for her wicked lust cause her husbands blood to bee given to doggs? \

Iobs wife gaue her husband counsell to blasphemie God and to curse him.

Agamemnons wife for a small iniury that her husband did her, she first committed adultery, and afterwards consented to his death.

Also the wife of *Hercules*, she gaue her husband a poysoned shirt, which was no sooner on his backe, but did sticke so fast, that when he would haue plucked it off it tore the flesh with it.

If thou wilt auoyd these euills, thou must with *Vlisses* bind thy selfe to the mast of the ship as hee did, or else it would haue cost him his life, for otherwise the *Syrenian* women would haue intised him into the Sea, if hee had not so done.

It is wonderfull to see the mad feates of women, for shee will bee now merry, then againe sad; now laugh, then weepe, now sick, then presently whole, all things which like not them is naught, and if it be

neuer so bad if it like them it is excellent, againe it is death for a woman to bee denied the thing which they demaund : and yet they will despise things giuen them vnasked.

When a womā wanteth any thing, she wil flatter and speake faire, not much vnlike the flattering Butcher who gently claweth the Oxe, when hee intendeth to knock him on the head; but the thing being once obtained and their desires gained, then they will begin to looke bigge and answere so statly, and speake so scornfully, that one would imagine they would neuer seeke helpe nor craue comfort at thy hands any more. But a woman is compared vnto a ship, which being neuer so well rigged, yet one thing or other is to be amended; euen so giue a woman all that she can demaund to day, yet shee will be out of reparations to morrow and want one thing or other.

Women are called night Crowes, for that commonly in the night they will make request for such toyes as commeth in their heades in the day, for women know their time to worke their craft, for in the night they will worke a man like wax, and draw him like as the Adamant doth the Iron, and hauing once brought him to the bent of their bow, then shee makes request for a gowne of the new fashion staffe: or for a pitticote of the finest stamell; or for a hat of the newest fashion; her husband overcome by her flattering speach and partly he yeildeth to her request although it be a grieve to him for that he can hardly spare it out of his stock, yet for quietnes sake hee doth promise what shee demaundeth, partly because

cause hee would sleepe quietly in his bed: againe every married man knows this that a woman will never bee quiet if her mind bee set vpon a thing till shee haue it.

Now if thou driue her off with delayes, then her forehead will bee so full of frownes as if she threatened to make clubbs trump, and thou never a black carde in thy hand: for except a woman haue what shee will, say what shee list, and goe where shee please, otherwise thy house will be so full of smoke that thou canst not stay in it.

It is said that an old dog and a hungry flea bite sore, but in my minde a froward woman byteth more sorer; & if thou goe about to master a womā in hope to bring her to humilitie, there is no way to make hir good with stripes except thou beat hir to death, for do what thou wilt, yet a froward woman in hir frantick mood will pull, haule, swerue, scratch and teare all that stands in her way.

What wilt thou that I say more, Oh thou poore married man, if women doe not feele the raine yet heere is a showre comming which will wet them to the skinner, a woman which is faire in shewe is foule in condition, she is like a glow-worme which is bright in the hedge and black in the hand; in the greenest grasse lyeth hid the greatest Serpents: painted pottes commonly holde deadly poyson: and in the clearest water the vglieft Tode, and the fairest woman hath some filthinesse in her.

All is not gold that glistereth, a smiling countenance is no certain testimoniall of a merry heart, nor

costly garments of a rich purse : men doe not commend a Iudge for that hee weareth a Skarlet gowne but for his iust dealing ; no more are women to be esteemed of by the ornament of their braverie , but for their good behaviour , yet there is no riuer so cleare but there is some durt in the bottome ; But many a man in this land neede not goe any further for examples , but heere wee may see many foolēs in euery place snared in womens nets after a litle familiaritie and acquaintance with them, I think if they were numbred the number would passe infinite, if it were possible, which for the loue of wantōns haue lost their voyages at sea to their great hinderances, and many other haue never regarded the farre distance which they haue beene from their countrey and friends, vntill they had consumed their substance, and then being ashamed to returne home againe in such bad sort, I meane by weeping crosse and pennyles bench, many of them rather choose to deserue Newgate and so come to Tyburne, farre contrary from the expectation of their friends and Parents, which had otherwise provided for them if they had had grace or would haue beene ruled.

C H A P. II.

The second Chapter sheweth the manner of such Women as liue vpon euill report: It also sheweth that the beauty of Women hath beene the bane of many a man, for it hath overcome valiaunt and strong men, eloquent and subtile men. And in a word it hath overcome all men, as by examples following shall appeare.

First

Hist that of *Salomon* vnto whom God gaue singular wit and wisdom, yet he loued to many womē that he quite forgot his God which alwaies did guide his steppes, so long as hee liued godly and ruled iustlie, but after he had glutted himselfe with women, then hee could say, vanity of vanity; all is but vanity: he also in his booke of Proverbs exclames most bitterly against lewde women, calling them all that naught is, and also displayeth their properties, and yet I can not let men goe blamelesse although womē goe shamelesse; but I will touch them both, for if there were not receiuers, then there would not be so many stealers: if there were not some knaves there would not be so many whoors for they both hold together to bolster each others villany, for alwayes birdes of a fether will flocke together hand to hand to bolster each others villany.

Men I say may liue without women, but women cannot liue without men: For *Venus* whose beauty was excellent faire, yet when shee needed mans help she took *Vulcan*, a clubfooted Smith. And therefore if a womans face glister, and her Iesture pearce the marble wall, or if hir rounge be so smooth as oile or so soft as silke, and hir words so sweet as honey: or if she were a very Ape for witt, or a bagg of golde for wealth: or if her personage haue stolne away all that nature can affoord, and if shee be deckt vp in gorgeous apparell, then a thousand to one but shee will loue to walke where shee may get acquaintance, and acquaintance bringeth familiarity,

miliarity, and familiarity setteth all follies abroch,
and twenty to one that if a woman loue gadding
but that shee will pawne her honour to please her
fantasie.

Man must be at all the cost & yet line by the losse:
a man must take all the paines & women will spend
all thee gaines, a man must watch and ward, fight and
defend, till the ground, labour in the vineyard, and
looke what hee getteth in seauen yeares, a woman
will spread it abroad with a forke in one yeare, and
yet little enough to serue her turne, but a great deal
too little, to get her good will, nay if thou giue her
neuer so much: yet if thy personage please not her
humour, then will I not giue a halfe penny for her
honesty at the yeares end.

For then her breast will bee the harbourer of an
enuious heart, and her heart the store-house of poy-
soned hatred, her head will devise villany, and her
hands are readie to practise that which their heart
desireth; Then who can but say that woman sprung
from the deuil, whose heads, hands, and hearts,
mindes and soules are euill, for women are called the
hooke of all euill, because men are taken by them as
fish is taken with the hooke.

For women haue a thousand wayes to intise thee,
and ten thousand wayes to deceiue thee, and all such
fooles as are suitors vnto them, some they keepe in
hand with promises and some they feede with flat-
tery, and some they delay with dalliances, and some
they please with kisses: they lay out the fouldes of
their haire to entangle men into their loue, making
it also to dangle betwixt their breasts in the vale

of destruction, and in their beds there is hell, sorrow and repentance. Eagles eat not men till they are dead but women devour them aliue, for a woman will pick thy pocket and empty thy purse, laugh in thy face and cut thy throat, they are vngratefull, periured, full of fraud, flouting and deceit, vnconstant, waspish, toyish, light, fullen, proud, discourteous and cruell, and yet they were by God created, and by nature formed, and therefore by pollicy and wisdom to bee auoyded, for good things abused are to bee refused, or else for a monthes pleasure shee may hap to make thee goe stark naked, she will giue thee rostmeat but shee will beate thee with the spitt, if thou hast crownes in thy purse, shee will bee thy hearts gold, vntill she leaue thee not a whit of white money, they are like summer birds, for they will abide no storme, but flocke about thee in the pride of thy glory, and flye from thee in the stormes of affliction for they aime more at thy welth then at thy person, and esteem more thy money then any mans verteous qualities, for they esteeme of a man without money, as a horse doth of a faire stable without meate, they are like Eagles which will alwaies flie where the carrion is.

They will play the horse-leach to suck away thy wealth, but in the winter of thy misery she will flie away from thee. Not vnlike the Swallow, which in the summer harboureth hir selfe vnder the eues of an house, and against winter flieth away leauing nothing but dirt behind her.

Salomon saith, hee that will suffer himselfe to bee led
away

away or take delight in such womens company, is like a foole reioycing being led to the stocks. *Pro. 7*

Hosea by marrying with a lewde woman, of light behauiour was brought vnto Idolatry, *Hosea. 1.*

Saint *Paul* accounteth fornicators so odious, that wee ought not to eate meate with them, hee also sheweth that fornicators shall not inherit the kingdome of Heauen. *1. Cor. 9. v. 11.*

And in the same chapter *S^t. Paul* excommunicateth fornicators, but vpon amendment he receiuerh them againe. Whoredome punished with death, *Dent. 22. 21.* and *Gene. 38. 24.* *Phinias* a Priest thrust two adulterers both the man and the woman through the bellie with a speare, *Numb. 25.*

GOD detesteth the money or goods gotten by whoredoms, *Dent. 23. 17. 18.* Whores called by diuers names, and the properties of whores, *Pro. 7. 6. 2.* A whore envieth an honest woman, *Esdas 16. 42.* Whoremongers God will iudge, *Heb. 13. 42.* They shall haue their portion with the wicked in the lake that burnes with fire & brimstone. *Re. 21. 8.*

Onely for the sinne of whoredome God was forrie at the heart, and repented that euer hee made man, *Genesis. 6. 6. 7.*

S^t. Paul. saith, to auide fornication euerie man may take a wife, *Cor. 1. 6. 9.*

Therefore hee which hath a wife of his owne & yet goeth to another woman, is like a rich sheefe which will steale when hee hath no neede.

There are three wayes to know a whore: by her wanton lookes, by her speech, and by her gate

Eccle. 7

Ecclesiasticus 26. and in the same chapter he saith, that wee must not giue our strength vnto harlots, for whores are the euill of all euils, and the vanity of all vanities, they weaken the strength of a man & deprive the body of his beautie, it furroweth his browes and make the eyes dimme, and a whorish woman causeth the feauer & the gout: & at a word they are a great shortning to a mans life.)

For although they seeme to be so dentic as sweet meat, yet in tryall not so wholesome as sowre sauce: they haue wit, but it is all in craft; if they loue, it is vehement, but if they hate it is deadly.

Plato saith, that women are either Angells or Deuills, and that they either loue dearly or hate bitterly, for a woman hath no meane in her loue, nor mercy in her hate: no pittie in reuenge nor patience in her anger, therefore it is said, that there is nothing in the world which both pleaseth and displeaseth a man more then a womā, for a woman most delighteth a man and yet most deceaueth him, for as there is nothing more sweet vnto a man than a woman when shee smileth, even so there is nothing more odious than the angry countenance of a woman.)

Salomon in his 20. of *Ecclesiastes* sayth, that an angry woman will foame at the mouth like a Bore: if all this bee true as most true it is, why shouldst thou spend one houre in the praise of a woman, as some fooles doe, for some will brag of the beauty of such a maid; another will vaunt of the brauery of such a woman, that shee goeth beyond all the women of the parish: againe, some study their fine

wits

wits how they may cunningly smooth women, and with Logicke how to reason with them, and with eloquence to perswade them, they are alwayes tempering their wits as fiddlers do their strings, who wrest them so high, that many tymes they stretch them beyond time, tune and reason.

Againe, there are many that weary themselves with dallying, playing and sporting with women, and yet they are neuer satisfied with the vn-satiabie desire of them; if with a song thou wouldest bee brought asleepe, or with a dance be lead to delight, then a faire woman is fit for thy dyet: if thy head be in her lap, she will make thee beleue that thou art hard by Gods seat, when indeed thou art iust at hell gate.

Theodora a monstrous Strumpet, on a time made her bragges to *Socrates* of the great haunt of lusty gallants which came to her house, and furthermore shee told him that, shee could get away more of his schollers from him then he could of hers from her.

No meruaile (quoth *Socrates*) for thy wayes seeme pleasant and easie, and that is the way youth loues to walke in, but the way that leadeth to a vertuous life seemeth full of brambles and bryers, and to match with this, there is an history that makes mention of three notable Curtizanes, whose names were *Lania*, *Flora*, and *Layes*: *Lania* and *Layes* were *homo*, common to all men, they would play at small game rather then sit out, these three Strumpets during their life time, were the beautifullest and richest of that trade in the world, and had three feuerall

guiftes

guises whereby they assured their louers to seeke their fauours.

The Engine wherewith *Lamia* entraped her louers proceeded from her eyes; for by her smiling countenance and wanton lookes shee greatly inflamed all that beheld her. And *Flora* wan her louers by her excellent wit and eloquent tongue. And *Lays* enticed her louers by her sweete singing and pleasant fingering of Instruments of musicke.

But now againe to *Lamia*, King *Demetrius* gaue but a glancke of his eyes sodainly vpon her and was taken presently with her net, & spent eleuen talents of siluer vpon her which hee had provided and appointed to pay his soldiours; and furthermore hee quite forsooke his owne wife & never left the company of this Strumpet vntill death tooke her from him, and after shee was dead he made great moane for her death; he also kissed and embraced her, and caused her to bee buried vnder his window, that so often as he did see her graue hee might bewaile her death.

Lays likewise had a King whose name was *Pirrhus* which was her chiefe friend, but yet he serued but as it were for a cloke, for he continued not very long with her in Greece, but went himselfe to the warres in Italy, but in his absence shee was not onely sought to, but obtained of many, and set downe her price that before shee would do her worke she would haue her money.

Now to *Flora*, shee was a Kings daughter, her parents died when she was of the age of fifteene yeares

yeares, and shee was left as rich as beautifull, shee had the bridle of libertie throwne on her necke, so that she might run whether she would, for she was left without controlment, so that sodainly she determined to trauaile and see the wars of Africa, where shee made sale both of her personage and honour.

King *Menelaus* was the first that made loue vnto her, as hee was marching to the warres of Carthage, and spent more money vpon her than in conquering his enemies.

But as shee was of noble race, so it is said that shee never gaue her selfe ouer to meane or petty company as the other two did, but she had a scroule set ouer her gate, the tenour thereof was thus: King, Prince, Emperour or Bishop, enter this place and welcome, neither was this *Flora* so greedy of gold as the other two were, for on a time one of her familiar friends asked her the cause why shee did not make price of her loue? she made this answer, I commit my body to none but to Princes & Noblemen, and I sweare there was never man gaue mee so litle but that I had more than I would haue asked or that I looked for, and furthermore she said, that a noble woman ought not to make price of her loue: all things are at a certaine rate except Loue, and that a woman of great beauty should be so much esteemed of, as shee esteemes of her selfe: She died at the age of fortie yeares, and the wealth shee left behinde her in Rome was valued to bee so much as would haue builded new walles round about the City, if there had beene no walles at all.

Was not that noble city of Troy sacked and spoyled for the faire *Helena*, and when it had cost many mens liues and much blood was shed, and when they had got the conquest, they got but a harlot: by this and that which followeth, thou shalt see the power of women how it hath beene so great, and more preuailed in bewitching mens witts and in ouercomming their sences, than all other things whatsoeuer. It hath not onely vanquished Kings & Keisars, but it hath also iupprised Castles and Countries, nay what is it that a woman cannot doe, which knowes her power?

Therefore stay not alone in the company of a woman, trusting to thy owne chastity, except thou bee more stronger than *Sampson*, more wiser than *Salomon*, or more holy than *Dauid*. For these and many more haue beene overcome by the sweete intisements of women, as thou shalt reade hereafter.

It is said that the Gods themselves did change their shapes for the loue of such woman as they lusted after: *Jupiter* hee transformed himselfe into a Bull: *Neptune* into a Horse: & *Mercury* into a Goate. *Aristippus*, desired sweete meate for his belly, and a faire woman for his bed.

But in my minde hee that layes his net to catch a faire womā, he may chance to fall into the sprindge which was laide for a woodccke, therefore I doe admonish young men, and I aduise old men, and I counsell simple men, and I warne all men, that they flie from wicked women as from the pestilence, or else they will make thee flie in the end.

Aristotle

Aristotle for keeping company with a queane in *Athens* was faine to runne away to save himselfe from punishment, and yet hee had dwelt there, & wrote many books for the space of thirty yeares.

Againe of *Samson* and *Heroules* for all their great strength and conquest of Giants and monsters, yet the one yeelded his club at *Deianiras* foote, and the other reveald his strength to *Dalya*, and hee paid his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hortentius*, the one came from *Athens* vnto *Corinth*, to compound and agree with *Layes* common strumpet as you heard before of her, and yet he had but one nights lodging with her, And the other was so farre in loue with another bird of the same cage, the which he could not obtaine, nor yet could he conquer his affection, vntill he had quite pined himselfe away, so that in short time hee had wasted himselfe to nothing.

Plato for all his great Philosophy and knowledge, yet hee kept company with *Archenaſſe* when shee was old and forsaken of all her louers, for shee had giuen herselfe to a number in her youth, yet neuerthelesse *Plato* so loued her, that he wrote many verses in commendation of her.

Also of *Socrates* for his gravitie and wisdom is renowned throughtout all the world, yet hee most dearely loued *Aspasy* an olde and ouerworne strumpet.

Loue stayed King *Antiochus* in *Calceida* a whole winter, for one maide that hee fancied there to his
great

great hinderance.

Loue stayed King *Hannibal* in *Capua* a long season laying all other his necessary affaires aside, the which was no small hinderance to him, for in the meane while his enemies inuaded a great part of his countrey.

Likewise *Iulius Caesar* he continued in *Alexandria* a long season not for the loue of one, but hee lusted after many, to his great infamy and disgrace.

That great Captain *Holofernes*, whose sight made many thousands to quake, yet he lost his life and was slaine by a woman.

Was not *Herods* loue so great to a woman, that he caused *Iohn Baptist* to loose his head for her sake?

Wherefore to auoide the sight, many times is the best rasor, to cut the occasion of the euill which commeth by women; For had not *Holofernes* seene the beauty of *Iudeth*, and marked the finenes of his foote, he had not lost his head by her; If *Herod* had not seene *Herodias* daughter daunce, hee had not so rashly granted her Saint *Iohn Baptists* head: Had not *Eua* seene the Apple and also shee was tempted with the beauty of the Serpent who as our Schoolemen doth write, that he shewed himselfe like a faire young man, but had shee not seene it I say, she had not eaten thereof to her owne griefe and many more. By sight, the wife of *Potyphar* was moued to lust after her seruant *Ioseph*; It is said of *Syme-ramis* of *Babilon*, that after her husbands death, she waxed so vnfatiable in carnall lust, that two men at one time could not satisfie her desire, and so by her

invariable at length all *Persia* grew full of whoores.

And likewise of one *Venise* a strumpet in *Cypris*, it is supposed that by her fame and ill life, caused all *Cypris* at length to bee full of queanes.

And of one faire *Rodap* in *Egypt*, who was the first noted woman in that Country, but at length all the whole country became full of Strumpets.

Is it not strange that the seed of one man, should breede such woe vnto all men?

One said vnto his friend come let vs goe see a pretty wench, the other made this answer; I haue (said hee) shaken such fetters from my heeles, and I will never goe where I knowe I shall repent afterwards: but yet happily some may say vnto mee: if thou shouldest refuse the company or the curtesie of a woman, then shee would account thee a soft spirited foole, a milk-sop, and a meacock.

But alas fondfoole, wilt thou more regard their babble then thine owne blisse, or esteeme more their frumps, than thine owne welfare? dost thou not know that women alwaies striue against wisdom although many times it be to their vtter overthrow? Like the Bee which is often hurt with her owne honey, even so womē are often plagued with their owne conceit, weying downe loue with discourtesie, giuing him a weed, which presents them with flowers, as their catching in iest, and their keeping in earnest, and yet shee thinks that shee keepes her selfe blamelesse, and in all ill vices shee would goe namelesse, but if shee carry it neuer so cleane,

cleane, yet in the end .she will be counted but for a
cunny catching quean, and yet she will sweare that
shee will thriue, as long as shee can finde one man
aliue, for she thinks to doe all her knavery invisible,
shee will haue a figg leafe to couer her shame, but
when the figg leafe is dry and withered, it doe show
their nakednesse to the world, for take away their
painted cloaths, and then they looke like ragged
walls: take away their ruffes and they look rugged-
ly, their coyfes and stomachers and they are simple
to behold: their haire vntrust and they looke wild-
ly, and yet there are many which laies their netts
to catch a pretty woman. but hee that getteth such
a prize gaines nothing by his aduenture, but shame
to the body and danger to the soule, for the heate of
the young blood of these wantons, leads many vnto
destruction for this worlds pleasure. It chaunts your
minde, and infeebleth your bodyes with diseases,
it also scandalleth your good names, but most of all
it indangereth your soules; how can it otherwise
choose, when lust & vncleannes continually keepes
them company, gluttony and sloth serueth them at
the table, pride and vaine glory apparelleth them,
but these seruants will wax weary of their seruice,
and in the end they shall haue no other seruants to
attend them, but onely shame, grieve & repentance;
but then, oh then (you will say) when it is too late;
Oh I would to God that wee had beene more care-
full of true glorious modesty, and lesse cunning to
keepe wantons company: Oh therefore remember
and thinke before hand, that euery sweete hath his

fovvre; then buy not vvith a drop of honey a gallon of gall, doe not thinke that this vvorlds pleasure vvill passe avvay vvith trifle & that no sooner done but presently forgotten; No, no, ansvvere your selues that the punishment remaineth eternall, and therefore better it vvere, to bee an addle egg, than an euill bird. For wee are not borne for our ielues to liue in pleasure, but to take paines and to labour for the good of our Country, yet so delightfull is our present sweetnesse, that wee neuer remember the following sowre, for youth are to to easie woone & ouercome with the worlds vanities: Oh too soone (I say) is youth in the blossomes deuoured with the caterpillers of foule lust and lasciuious desires, the black Feind of Hell by his inticing sweete sinne of lust dravves many young vvitts to confusion, for in time it dravves the hart blood of your good-names, and that being once lost is never gotten againe.

Againe Lust caueth you to doe such foule deedes, vvwhich makes your foreheads for ever after vvards seeme spotted vvith black shame & everlasting infamy, by vvwhich meanes your graues after death are closed vp vvith times scandall. And yet vvomen are easily vvooed and soone vvon, got vvith an apple and lost vvith the paring, young vvitts are soone corrupted, vvomens bright beauties breeds curious thoughts, and golden guifts ouercome vvantons desires, vvith changing modesty into pastimes of vanity, and being once delighted therein, continues in the same vvithout repétance: you are only
the

the peoples vvonder, and misfortunes banding ball
test vp and dovvne the vvorld vvith vvoe vppon
vvoe, yea ten thousand vvoes vvill bee galloping
hard at your heeles & pursue you vvheresoeuer you
goe, for those of ill report cannot stay long in one
place, but come and vvander about the vvorld and
yet never vnfortunate, prospering in nothing, for-
saken and cast out from all ciuill companies, still in
feare, least authority vvith the svword of Iustice bar
them of liberty: Loe thus your liues are despised,
vvalking like night Ovvles in misery, and no com-
fort shall be your friend but onely repentance com-
ming too late and ouer deare bought: A Pennance &
punishment, due to all such hated creatures as these
are,

Therefore beleeeue all you vnmarried vvantons,
and in beleeeuing grieue, that you haue thus vnlucki-
ly made your selues nether maidens, vvidovves, nor
vvives, but more vile than filthie channell durt, fit to
bee svvept out of the heart and suburbs of your
Country, oh then suffer not this vvorlds pleasure to
take from you the good thoughts of an honest life:
But dovvne dovvne vpon your knees you earthly
Serpents, and vvashe avvay your black sinne vvith
the cristall teares of true sorrow and repentance, so
that vvhen you vvander from this inticing vvorld,
you may bee vvashed and cleansed from this foule
leprosie of nature.

Loe thus in remorse of mi id my tongue hath vt-
tered to the vvantons of the vvorld the abundance
of my heartes grieve, vvich I haue perceiued by

the vnseemely behauiour of vnconstant both men and vvomen, yet men for the most part are touched but vvith one fault, vvwhich is drinking too much, but it is said of vvomen that they haue tvv faultes, that is, they can neither say vvell nor yet doe vvell.

For commonly vvomen are the most part of the forenoone painting themselves and frizing their haire, & prying in their glasse, like Apes to pranck vp themselues in their gaudies; like Poppets, or like the Spider vvwhich vveaues a fine vweb to hang the flie: amongst vvome she is accounted a flut vvwhich goeth not in her silkes, therefore if thou vvilt please thy Lady thou must like and loue, sue and serue, and in spending thou must lay a load, for they must haue maintinance how soeuer they get it, by hooke or by crooke, out of *Iudas* bag or the Devils budget, thou must spare neither lands nor living, money nor gold.

For vvomen vvill account thee a pinch-penny if thou bee not prodigall, and a dastard if thou bee not ventrous, for they account none valiant except they be desperate: if silent, a sot, if full of vvords, a foole indging all to be clovvnes vvwhich be not Courtiers. If thou be cleanly in thy apparrell they vvill terme thee proud, if meane in apparell, a slouian, if tall, a lunge, if short, a dvvarfe, for they haue ripe vvits and readie tongues, and if they get an inch, they vvill claime an ell, thee vvill coll thee about the necke vvith one hand, but the other shall bee diuing into thy pocket, and if thou take her vvith the manner, then it vvas but iniest, but many times they take
in

in iest (and if they be not spied) keepe it in earnest, but if thy pockets growe empty, and thy reuenues vwill not hold out longer to maintaine her pompe and brauerie, then shee presently leaues to make much of thy person, and vwill not sticke to say vnto thee, that shee could haue bestovved her loue on such a one as vvould haue maintained her like a woman, so by these meanes they vveane the vweb of their ovvne vvoe, and spinne the thred of their ovvne thraldome, if they lacke they vvill lacke at the last, for they vvill cut it out of the vvhole cloath so long as the peece vvill hold out.

Is not the Bee hiued for his honey, the sheepe sheared for his fleece, the oxenecke vvrought for his maisters profite, the fowle plucked for her feathers, the tree grafted to bring forth fruit, and the earth laboured to bring forth corne? but vvhat labour or cost thou bestovvest on a vvoman is all cast avway, for she vvill yeeld thee no profite at all: for vvhen thou hast done all, and giuen them al that they can demandaund, yet thou shalt bee as vvell rewarded as those men vvère vvhome *Esop* hired for three half pence a day to heare him recite his fables These things being vvifely considered, then vvhat a foole art thou to blindethy selfe in their bold behauour, and bow at their beekes, and come at their calls, and sell thy lands to make them swimme in their silkes, and jet in their jewells, making *Iill* a Gentelwoman, in so much that shee careth not a penny for the finest, nor a sigge for the proudest, she is as good as the best although shee haue no more

honesty than barely to serue her owne turne, suffering euery mans fingers as deepe in the dish as thine are in the platter, & every man to angle where thou castest thy hooke, holding vp to all that come, not much vnlike a Barbers chaire, that so soone as one knaue is out, another is in, a common hackney for euery one that will ride, a boat for euery one to rowe in: now if thy wealth begin to faile, then she biddeth thee farewell, and giueeth thee the *adien* in the deuills name, not much vnlike the knauish porters in *Bristow*, who will cry, a new maister a new, and hang vp the old, if the matter bee so plaine then consider this, that the house where such a one keepeth her residence is more odious with, slander than carrion doth infect the ayre with stinke: let them flatter how they will, there is no loue in them, but from the teeth outward. I blaze their properties the plainer and giue thee the stronger reasons, because I would haue thee loath the alluring traines of such deceitfull and lasciuious women, although she make great protestations of loue, and thereto bindeth herselfe with most damnable oathes, then belecue her lest of al, for there is no more hold in her oathes nor in her loue, than is certainly of a faire day in Aprill although it looke neuer so cleare, yet it may turne to a fowle. I haue seene a Courtizan thus pictured out?

First a faire young man blind' and in his armes a beautifull woman with one hand in his pocket, shewing her theft, and a knife in the other hand to cut his throat.

Now

Now peradventure thou maist say vnto that; thou dost not know one woman from another without some triall, because all woman are in shape alike, for a sowre crab is like the sweet pippin: true it is, so the Rauē is a bird, and the Swan is but a bird, euen so many women are in shape Angells, but in qualities Deuills, painted coffins with rotten bones: the Estridge carrieth faire feathers but ranck flesh: the hearb *Molio* carrieth a flower as white as snowe, but a roote as blacke as inke.

[Although women are beautifull, shewing pittie, yet their hearts are blacke, swelling with mitchiefe. not much vnlike vnto old trees, whose outward leaues are faire and greene, and yet the body rotten]: If if thou haunt their houses thou wilt bee enamoured and if thou doe but hearken to these *Syrens*, thou wilt. bee enchanted, for they will allure thee with amorous glances of lust, and yet kill thee with bitter lookes of hate: they haue dimples in their cheeks to deceiue thee: and wrinckles in their brows to betray thee; they haue eyes to entice, smiles to flatter, imbracements to provoke, becks to recal, lips to inchant, kisses to enflame, & tears to excuse the selues.

If God had made them onely to bee a plague to men, hee would neuer haue called them necessary euills, and what are they better? for what doe they either get or gaine, saue or keepe? may they doe rather spend and consume all that which man painefully getteth: a man must bee at all the cost and yet liue by the losse.

It is very easie for him which neuer experien-
ced

ced himselfe in that vaine pleasure, or repenting pleasure, choose you whether, I meane the companying of lewde women, but such as are exercised and experimented in that kind of drudgery: they I say haue a continuall desire, and temptation is ready at hand, therefore take heede at the first, suffer not thy selfe to bee led away into lustfull folly, for it is more easie for a young man or maide to forbear carnal act than it is for a widdow, and yet more easie for a widdow than for her that is married and hath her husband wanting. then take heede at the first, for there is nothing gotten by women but repentance.

For women are like the Bay tree, which is ever greene but without fruite, or like the vnprofitable thorne which beares as trim a blossom as the apple, this is nothing but to tell thee, that thou must not judge of gold by the colour, nor of womens qualities by their faces, nor by their speeches, for they haue delicate tongues, which will rauish and tickle the itching eares of giddy headed young men, so foolish, that they thinke themselves happy, if they can but kisse the dasie whereon their loue doth tread who if shee frowne then he descends presently into hell, but if she smile then is he carried with winges vp into heauen, there is an old saying, that when a dogge wagges his taile hee loues his maister.

Some thinke that if a woman smile on them shee is presently ouer head and eares in loue, one must weare her gloue, another her garter, another her colors of delight, and another shall spend and lye vpon the spoile which she getteth from all the rest,

then

then if thou wilt giue thy body to the Chirurgian and thy soule to the Deuill, such women are fit for thy diet. Many creatures of euery kinde resemble women in conditions, for some horse an vnskilfull rider can hardly disorder, and some againe in despite of the best rider that is will haue a iadish trick: some Hauke although he be ill serued yet will sit quiet, and some if never so well serued, yet will continually flie at checke: againe, some hounds by no meanes will forsake their vndertaken game, and some againe in despite of the huntsman will continually runne at randome: and some man will steale if their hands were bound behinde them, and some againe will rather sterue then steale, euen so some women will not be won with seauen yeares loving, and some againe wil offend with an houres liberty.

Therefore if thou study a thousand yeares, thou shalt finde a woman nothing else but a contrary vnto man, nay, if thou continue with her a hundreth yeares, yet thou shalt finde into her new fancies & contrary sortes of behauiour, therefore if all the world were paper, and all the sea inke, and all the trees and plants were pens, and every man in the world were a writer, yet were they not able with all their labour and cunning to set downe all the crafty deceits of women.

Now mee thinkes I heare some of you say, that young wits are soone corrupted, and that womens bright beauty breedeth curious thoughts in man, also golden guifts easily ouercommeth wanton womans desires, and thereby makes them become

Venus darlings, quite changing customes of modesty, into passions of vanity, wherein once delighted they continue in the same without repentance or sorrow; But out alas you lasciuious Dames, these leud conditions of yours, will speedily bring al your joyes to sorrow,

C H A P. III.

This third Chapter sheweth a remedy against loue, also many reasons not to bee to hasty in choise of a Wife, But if no remedy but thou wilt marry, then how to choose a wife, with a Comendation of the good, vertuous, and honest woman.

BE not to hasty to marry, for doubt least thou marry in hast, and repent by leaseure; For there are many troubles which commeth galloping at the heeles of a woman, which many young men before-hand doe not think of, the world is not all made of otemeale, nor all is not golde that glisters, nor a smiling countenance is no certaine testimoniall of a merry heart, nor the way to Heaven is not strewed with rushes; no more is the cradle of ease in a womans lapp, if thou wer't a servant or in bondage before, yet when thou marriest, thy toile is neuer the nere ended, but euen then and not before, thou changest thy golden life which thou didst lead before, in respect of the married, for a drop of honey which quickly turneth to be as bitter as worm wood; And therefore farre better it were to haue two plowes going than one cradle, & better a barne filled than a bed, therefore cut off the
occasion

occasion which may any way bring thee into fooles
Paradise. Then first and aboue all shun Idlenesse, for
idlenesse is the beginner & maintainer of loue; there-
fore apply thy selfe about some affaires, or occupied
about some businesse, for so long as thy minde and
body is in labour the loue of a womā is not remem-
bred nor lust neuer thought vpon, but if thou spend
thy time idley amongst women, thou art like vnto
him which playeth with the Bee, who may sooner
feele of her sting, than taste of her honey, hee that
toucheth pitch may be defiled therewith, Roses vn-
advisedly gathered prickles our fingers; Bees vn-
gently handled stinges our faces, and yet the one is
pleasant and the other is profitable, and if thou bee
in company of women, the Deuill himselfe hath not
more illusions to get men into his net, than women
haue deuises and inuentions to allure men into their
loue, and if thou suffer thy selfe once to be led into
fooles Paradise, (that is to say) the bed or closet
wherein a woman is, (then I say) thou art like a
bird snared in a lime-bush, which the more shee
struieth the faster shee is. It is vnpossible to fall a-
mongst stones & not to be hurt, or amongst thornes
and not to bee prickt, or amongst nettles and not to
bee stung, a man cannot carry fire in his bosome and
not burne his cloathing, no more can a man liue in
loue: but it is a life as wearisome as hell, and he that
marrieth a wife matcheth himselfe vnto many
troubles. If thou marriest a still and quiet woman,
that will seeme to thee that thou ridest but an amb-
ling horse to hell, but if with one that is froward &
vnquiet

vnquiet, then thou wert as good ride a trotting
horse to the deuill: herein I will not bee my owne
caruer, but I referre you to the iudgement of those
which haue seene the troubles & felt the torments:
for none are better able to iudge of womens quali-
ties, than those which haue them; none fees the
hardnes of the Flint, but hee that strikes it; none
knowes where the shooe pincheth, but hee that
weares it. It is said that a man shuld eat a bushel of
Salt with one which he meanes to make his friend,
before hee put any great confidence or trust in him;
And if thou bee so long in choosing a friend, in my
minde thou hadst need to eate two bushels of Salt
with a womā before thou make hir thy wife; other-
wise, before thou hast eaten one bushell with her,
thou shalt taste of tenne quarters of sorrow, and for
euery dram of pleasure, an ounce of paine, and for e-
very pinte of honey, a gallon of gall, and for euery
ynche of mirth, an ell of mone. In the beginning a
womans loue seemeth delightfull, but endeth in de-
struction, therefore hee that trusteth to the loue of
a woman, shall be as sure as hee that hangeth by the
leafe of a tree in the latter end of Summer, and yet
there is great difference betwixt the standing poole
and the running streame, although they are both
waters.

Therefore of two euills choose the least and auoid
the greatest, but my meaning is not heere to aduise
thee to choose the least woman, for the little wo-
men are as vnhappy as the greatest, for though their
statures bee little yet their hearts are big, then speak
faire

faire to all, but trust none, and say with *Diogenes*, it is too soone for a young man to marry & too late for old men. One asked a Philosopher what the life of a married man was? hee answered, misery, and what is his felicity, misery, for hee still lingers in hope of further joy, and what is his end? and he still answered, misery.

There are sixe kindes of women which thou shouldest take heede that thou match not thy selfe to any one of them, that is to say, good nor bad, faire nor foule, rich nor poore, for if thou marriest one that is good thou maist quickly spill her with too much making of her, for when provender pricks a woman then shee will growe knauish: and if bad, then thou must support her in all her bad actions, & that will be so wearisome vnto thee that thou hadst as good drawe water continually to fill a bottomlesse tub: if she be faire then thou must doe nothing else but watch her: and if she be foule and loathsom who can abide her: if shee bee rich then thou must forbear her because of her wealth: and if shee bee poore then thou must maintaine her.

For if a woman bee neuer so rich in dowry, happy by her good name, beautifull of body, sober of countenance, eloquent in speach, and adorned with vertue, yet they haue either one ill quality or other which ouerthroweth all the other, like vnto that Cow which giueth great store of milk & presently striketh it downe with her foote, such a cow is as much to be blamed for the losse as to be comended for the guift, or like as when men talke of such a

man

man or such a man, hee is an excellent good workman, or hee is a good Chirurgian, or a good Physician, or hee is a pretty fellow of his hands, but if they conclude with this word, but it is pittie hee hath one fault, which commonly in some men is drunkenness, then I say, if he were endued with all the former qualities, yet they cannot gaine him so much credit to counterpoise the discredite that commeth thereby.

It is said of men that they haue that one fault, but of women it is said that they haue two faultes, that is to say, they can neither say wel nor doe wel: there is a saying that goeth thus, that things farre fetched and deare bought are of vs most dearely beloued. the like may bee said of women, although many of them are not farre fetched yet they are deare bought, yea and so deare, that many a man curseth his hard peniworths and bannes his owne heart, for the pleasure of the fairest woman in the world lasteth but a honny moone, that is, while a man hath glutted his affections and reaped the first fruit, his pleasure being past, sorrow & repentance remaineth still with him.

Therefore to make thee the stronger to strue against these tame Serpents thou shalt haue more strings to thy bowe than one, it is safe riding at two ankers, alwaies looke before thou leape, least thy shinnes thou chanceto breake, now the fire is kindled let vs burne the other fagot and so to our matter againe.

If a woman bee neuer so comely thinke her a
counter

counterfeit, if never so streight think her crooked, if shee bee well set, call her a bosse, if slender, a hazell twig, if brown think her as black as a crow, if well coloured, a painted wall, if sad or shamefac'd, then think her a clowne, if merry and pleasant, then she is the liker to bee wanton. But if thou bee such a foole that thou wilt spend thy time and treasure, the one in the loue of women, and the other to delight them, in my minde thou resemblest the simple Indians, who appareil themselves most richly when they goe to be burned.

But what should I say some will not giue their bable for the Tower of *London*. He that hath sailed at the sea hath seene the dangers, and he that is married can tell of his owne woe, but he that was never burnt will never dread the fire: Some will goe to dice although they see others loose all their money at play, and some will marry though they beg together, is it not strange that men should be so foolish to doat on women who differ so farre in nature from men? for a man delights in armes and in hearing the ratling drums, but a woman loues to heare sweet musick on the Lute, Cittern, or Bandora: A man reioiceth to march among the murdered carcasses, but a woman to dance on a silken carpet: A man loues to heare the threatnings of his Princes enemies, but a woman weepes when she heares of wars: A man loues to lye on the cold grasse, but a woman must bee wrapped in warme mantles: A man triumphes at Warres, but a woman reioiceth more at peace.

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If a man talk of any kind of beast or fowle, presently the nature is knowne: as for example, the Lyons are all strong and hardy, the Hares are all fearefull and cowardly, the Doues are all simple, and so of all beasts and fowle the like, I meane few or none swarving from his kinde; but women haue more contrary sorts of behaviour than there be women, and therefore impossible for a man to know all, nor one part of womens qualities all thy lyfetime.

Some with sweet words vndermine their husbands, as *Dalila* did *Samson*, and some with chiding and brauling are made weary of the world, as *Socrates* and others: *Socrates* when his wife did chide & braule would goe out of the house till all were quiet againe, but because he would not scold with her it grieved her the more; for on a time she watched his going out, and threwe a chamber-pot out of a window on his head: ha, ha, quoth he, I thought after all this thunder there would come raine.

There is an history maketh mention of one named *Annynius*, who invited a friend of his to goe home with him to supper, but when he came home he found his wife chydng and brawling with her maydens, whereat his guest was very much discontented, *Annynius* turning to him, said; good Lord how impatient art thou? I haue suffred her these twentie yeares, and canst not thou abide her two houres? by which meanes hee caused his wife to leaue chydng, and laughed out the matter.

There is no woman but either she hath a long tongue, or a longing tooth, and they are two evill neigh-

neighbours if they dwell together, for the one will lighten thy purse if it be still pleased, and the other will waken thee from thy sleepe if it be not charmed. Is it not strange of what kinde of mettall a womans tongue is made of, that neither correction can chastise, nor faire meanes quiet, for there is a kind of venome in it, that neither by faire meanes nor fowle they are to be ruled: all beasts by man are made tame, but a womans tongue will never bee lame, it is but a small thing and seldome scene, but it is often heard, to the terror and vtter confusion of many a man.

Therefore as a sharpe bit curbes a froward horse, even so a curst woman must be roughly vsed, but if women could hold their tongues, then many times men would hold their hand. As the best metled blade is mixt with yron, even so the best woman that is, is not free from faults, the goodliest gardenis are not free from weeds, no more is the best nor the fairest woman void of ill deeds.

Hee that vseth truth to tell,

May blamed bee though hee say well.

If thou bee young marry not yet,

If thou bee old, thou wilt haue more wit,

For young mens wines will not bee taught,

And old mens wines are good for naught.

When hee that for a woman striveth by law

Shall strine like a coxcomb and prone but a daw.

Then buy not thou with overmuch cost,

The thing which yeelds but labour lost.

Diverse beasts and fowle by nature haue more

strength in one part of the body than in another, as the Eagle in the beake, the Vnicorn in the horne, the Bull in the head, the Beare in his armes, the Horse in his breast, the Dog in his teeth, the Serpent in his taile, but a womans chiefe strength is in her tongue, the Serpent hath not so much venome in his taile as she hath in her tongue; and as the Serpent never leaveth hissing and stinging, and seeking to doe mischief: even so some women are never well except they be casting out venome with their tongues to the hurt of their husbands, or of their neighbours, therefore he that will disclose his secrets to a woman is worthy to haue his haire cut with *Samson*, for if thou vnfoldest any thing of secret to a womā, the more thou chargest her to keepe it close, the more she will seeme as it were to bee with child till she haue revealed it amongst her gossips, yet if one should make doubt of her secrecie she would seeme angry, and say, I am no such light husband wife of my tongue, as they whose secreets ly at their tongues ends, which flies abroad so soone as they open their mouths, therefore feare not to disclose your secrets to me, for I was never touched with any staine of my tongue in all my lyfe, nay she will not stick to sweare that she will tread it vnder foote or bury it vnder a stone, yet for all this beleue her not, for every woman hath one especiall gossip at the least which she doth loue and affect aboue all the rest, and vnto her she runneth with all the secrets shee knoweth.

There is an history maketh mention of one *Lyas*,
whom

whom King *Amasis* commanded to goe into the market and to buy the best and profitablest meat he could get, and he bought nothing but tongues, the King asked him the reason why he bought no other meat, who made this answere, I was commaunded to buy the best meate, and from the tongue come many good and profitable speeches, then the King sent him againe and bad him buy the worst and vnprofitablest meat, and he likewise bought nothing but tongues, the King againe asked him the reason, from nothing (said he) commeth worse venome then from the tongue, and such tongues most women haue.

A Romane history maketh mention of one of the chiefe governors of Rome that had a son whose name was *Papirius* whose father tooke him with him to the Councill-house, that thereby he might learne wisdom, wishing him with all to keepe their secreets: his mother was diuerse times asking of the boy what they did at the Councill-house, & what the cause was of their often meeting; vpon a time young *Papirius* fearing to displease his father, and hoping to fatisfie his mother, told her this, mother (said he) there is hard hold amongst them about the making of a law that every man shall haue two wiues or every woman two husbands, and so farre as I can perceiue it is likely to be concluded vpon, that every man shall haue two wiues.

The next day when his father and he were gone to the Councill-house she bestirred her selfe, and got most of the chiefe women of the City together,

and told them what a law was like to be made if it were not prevented, and so to the Councell-house they went a great flock of them, but when they came in, the Governours were all amazed, and asked the cause of their comming? and one of the women having leaue to speake, said thus: Whereas you are about to make a law that every man shall haue two wiues, consider with your selues what vnquietnesse and strife thereby will arise, but (said she) it were better that one woman should haue two husbands, that if the one were on businesse abroad, the other might be at home: now when the Governours heard this speach they mervailed wher vpon it should arise; then young *Papirius* requested that he might speake, who presently resolved them the cause of the womens comming, so they greatly commended the boy and laughed them to scorne.

Heere thou maist perceiue by a tast what wine is in the but, if the Dragons head be full of poyson what venome then think you lurketh in his tayle? All this is but to tell thee of the doubts and dangers that come by marriage, yet I would not haue all men feare to lye in the grasse because a Snake lyeth there, nor all men feare to goe to the Sea because some are drowned at Sea, neither doe I warrant all men to feare to goe to their beds because many dye in their beds, then marry a Gods name, but againe & againe take heede to the choice of thy wife.

Marry not for beauty without vertue, nor choose for riches without good conditions: *Salomon* amongst many other notable sentences fit for this purpose

pose, faith, that a faire woman without discreet manners is like a gold ring vpon a Swines snout; and if thou marriest for wealth, then thy wife many times will cast it in thy dish, saying, that of a beggar she made thee a man: againe, if thou marriest for beauty and aboue thy calling, thou must not onely beare with thy wiues folly, but with many vnhappy words, for she will say, she was blinded in fancying thee, for she might haue had a Captaine such a one, or this Gentleman, or that, so that thou shalt never neede to craue a foule word at her hands in seven yeeres, for thou shalt haue enowe without asking, besides I feare me thou wilt be better headed than wedded, for she will make the weare an Oxe feather in thy cap; yet he which hath a faire wife will adventure on a thousand infamies only in hope to keepe her in the state of an honest woman, but if shee be ill given, doe what thou canst, break thy heart and bend thy study never so much, yet all will not serue, thou maist let her goe all houres of the night, shee will never meete with a worse than her selfe, except she meete with the devill himselfe.

Therefore yet once more I advise thee in the choice of thy wife, to haue a speciall regard to her qualities and conditions before thou shake hands or jumpe a match with her: also inquire and marke the conversation of her parents, let the old proverb put thee in minde hereof, that an evill Bird layeth an ill Egge, the Cat will after her kind, an ill Tree cannot bring forth good fruite, the young Crab goeth crooked like the Dam, the yong Cock croweth as the old, &

it is a very rare matter to see children tread out of the paths of their parents. He that commeth into a Faire to buy a horse, will pry into evry part to see whether he be sound of wind & limb, and without crack or flaw, and whether his breeding were in a hard soyle, or if he bee well pased, and likewise hee will haue a care that his horse shall haue all outward marks which betoken a good horse, yet with all the cunning he hath he may be deceived, but if he proue a jade, he may put him away at the next Faire.

But if in the choice of thy wife thou be deceived as many men are, thou must stand to thy word that thou madest before the whole Parish, which was to take her for better, for worse, for there is no refusing, she will stick to thee as close as a saddle to a horses backe, and if she be frowardly given, then shee will vex thee night and day.

Amongst the quietest coupplles that are yet householders jars will arise, but yet such quarrells which happen in the day are often qualified with kisses in the night, but if it be not so ended, their thirst will go forward like the carriage which is drawne betweene two horses taile to taile, and if she cannot revenge hirselfe with her tongue, nor with her hands nor with conuaying thy goods, yet she will pay the home privately, for if thou strike with thy sword she will strike with the scabard, choose not the rapier by his ringing, nor thy wife by her singing, for if thou dost, thou maist be very well deceived in both, for the rapier may proue a gad, and thy wife but little better.

Now

Now if thou aske me how thou shouldst choose thy wife? I answere, that thou hast the whole world to make choice, and yet thou maist be deceived: An ancient father being asked by a young man how he should choose a wife, he answered thus. When thou seest a flock of maidens together, hudge thy selfe fast, and runne amongst them, and looke which thou chalest, let her be thy wife, the young man told him that if he went blindfolded he might bee deceived: and so thou maist (quoth the old man) if thy eyes were open, for in the choice of thy wife, thou must not trust thine owne eyes for they will deceiue thee and be the cause of thy woe, for she may seeme good whose waste is like a wand, or she which hath a spider fingred hand, or she which on her tiptoes will doth stand, and never read but in a golden booke, nor will not bee caught but with a golden hooke, or such a one as can stroke a beard, or looke a head, and of every flea make her selfe affraide, if thou hadst such a spring, a wench would make him a begger if he were halfe a King, then this is no bargaine for thee. But hark a little further, the best time for a young man to marry, is at the age of 25. and then to take a wife of 70. yeares or there about, rather a maide than a widdow, for a widdow shee is framad to the conditions of another man, and can hardly be altred, so that thy paines will be double, for thou must vnclearne a widdow and make her forget and forgoe her former corrupt and disordered behaviour, the which is hardly to be done: but a young woman of tender yeares is flexible and bending.

ding, obedient and subject to doe any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neare home and at leisure, but if thy state be weake & poore, then to better thy selfe after enquiry made of her wealth & conditions, goe farre off and dispatch it quickly, for doubt least tatling speeches, which commonly in these cases runns betwixt party & party, and breaks it off, even then when it is come to the vpshot. but as I haue already said, before thou put thy foote out of doores make diligent enquiry of her behaviour, for by the market-folke thou shalt heare how the marketh goeth, for by enquiry thou shalt heare whether she be wise, vertuous and kind, wearing but her owne proper haire, and such garments as her friends estate will affoord, or whether she loue to keepe within the house, and to the seruants haue a watchfull eye, or if she haue a care when to spend & when to spare, and be content with what God doth send, or if she can shed no kind of vntained teares but when iust cause of hearty sorrow is, & that in wealth & woe, in sicknesse & in health she will be all alike, such a wife will make thee happy in thy choice.

Although some happen on a devillish and vnhappy woman yet all men doe not so, and such as happen ill, it is is a warning to make them wyse, if they make a second choice, not that all other should haue the like fortune, the sunne shineth vpon the good and bad, and many a man happeneth sooner on a shrew than a ship: Some thrive by dicing, but not one in an hundreth, therefore dicing is ill husbandry,

dry, some thriue by marriage, and yet many are vndone by marriage, for marriage is either the making or marring of many a man, and yet I will not say but among dust there is Pearle found, and in hard rockes Dyamounds of greatest value, and so among many women there are some good, as that gracious and glorious Queene of all women kind the Virgin *Mary* the mother of all bleſſe, what wun her honour but an humble minde and her paines and loue vnto our Saviour *Christ*.

Sara is commended for the earnest loue that she bare to her husband, not only for calling him Lord, but for many other qualities: Also *Susanna* for her chaſtitie and for creeping on her knees to please her husband, but there meaner Histories which make mention of many others, as that of *Demetries* how she was content to run Lackey by her husbands side.

Likewise *Lucretia* for the loue and loyaltie that she bare to her husband, being vnkindly abused by an vnchaſt lecher against her will, she presently flew her selfe in the presence of many, rather than she would offer her body againe to her husband being but one time defiled.

It is recorded of an Earle called *Guncalles*, that vpon the Kings displeasure was committed to prison, and his wife having liberty to visit him in prison, on a time she caused him to put off his apparell and to put on hers, and so by that meanes got out by the Porter and she remained in prison, and so by this meanes he escaped the angry rage of his Prince, and afterwards his wife was delivered also.

Likewise

Likewise it was no small loue that *Artymenes* bare to her husband, for after his death she built such a famous sepulcher (and bestowed the greatest part of her wealth thereon) in so much that at this day it is called one of the seven great wonders of the World.

Also *Plinie* makes mention of a fisher-man who dwelt neere vnto the seafide, and he fell sick of an vncurable disease, by which meanes he indured such torment and paine, that it would haue grieved any creature to behold him, his carefull and louing wife laboured & travelled far and neare to procure his health againe, but at last seing all meanes in vaine, she brake out with him in these words: Death at one time or another will come, and therefore rather then you should any longer indure this miserable life, I am content that both of vs prevent death before he come, so this poore grieved man did yeeld to her counsell, and they went soorth to the the top of an exceeding high Rock, and there this woman bound herselfe fast to her husband, and from thence casting themselues downe; ended their liues together.

Now I doe not commend this death to be godly, although it shewed great loue in the woman, no doubt but the King of *Ayra* had a very kinde and louing wife as shall appeare, for when *Alexander* the great had depriued him of the greatest part of his Kingdome, yet he bare it out very patiently with a valiant and manly courage, and without any show of outward griefe at all, but when newes was brought

brought him that his wife was dead, hee then most grievously brake into teares and wept bitterly, and with all he said, that the losse of his whole kingdom should not haue grieved him so much, as the death of his wife.

It is also recorded of *Alexander*, that at the death of his wife, hee made such a kinde of sorrowfull speach for her, saying, Death were kinde if hee tooke nothing but that which offendeth, but hee hath taken hir away which never offended, oh death thou hast bereaued me of the better part of my life.

It is also said of *Valerius Maximus* that he on a time finding two Serpents in his bed chamber being strongly amazed thereat, hee demaunded of the South-saiers what it meant? and they answered him: That of necessity hee must kill one of them, and if hee had killed the male then he himselfe must first dye, and if the female then his wife should dye before him, & because he loued his wife better than himselfe, hee most grievously made choise of the male and killed him first, and shortly after he dyed leauing his wife a widdow.

Such a kinde foole to his wife was *Adam*, for he was forbidden on paine of death not to eate of the tree of good & euill, yet for all that *Adam* notwithstanding to gratifie his wiues kindnesse, and for loue hee bare her, refused not to hazard his life by breach of that commandement.

But because in al things there is a contrary which sheweth the difference betwixt the good and the bad, cuen so both of men and women there are contrary

trary fortes of behauiour, if in thy choise thou happen on a good wife, desire not to change, for there is a proverb sayeth, seldome commeth a better, and there is none poorer than those that haue had many wiues, thou mayest beare a good affection towards thy wife, and yet let her not know it, thou maist loue her well and yet not carry her on thy backe, a man may loue his house well and yet not ride on the ridge, loue thy wife and speake her faire, although thou but doe flatter her, for women loue to bee accounted beautifull, and to bee mistresses of many maides, and to liue without controlement, & kinde words as much please a woman as any other thing whatsoeuer, & a mans chiefest desire should be first the grace of God, a quiet life, and an honest wife, a good report and a friend in store, and then what neede a man to aske any more.

Saint *Paul* saith those which marry doe well, but hee also saith, those that marry not doe better, but yet also hee saith that it is better to marry than to burne in lust; A merry companion being asked by his friend why he did not marry, hee made this answer and said; That hee had beene in Bedlam two or three times, and yet hee was never so mad to marry, and yet there is no joy nor pleasure in the world which may bee compared to marriage, so the parties are of neere equall yeares and of good qualities, then good fortune and badde is welcome to them, both their cares are equall, and their joyes equall, come what will all is welcome and all is common betwixt them, the husband doth honour and
reverence

reuerence her, and if hee bee rich he committeth all his goods to her keeping, and if hee bee poore and in aduersity, then hee beareth but the one halfe of the griefe, and furthermore shee will comfort him with all the comfortable meane she can deuise, and if hee will stay solitarie in his house she will keepe him company, if he will walke into the fieldes, why shee will goe with him, and if hee bee absent from home, shee sigheth often and wisheth his presence, being come home hee findeth content sitting, smyling in euery corner of his house to giue him a kinde and a hearty welcome home, and shee receiueh him with the best & greatest joy that she can, many are the joyes and sweet pleasures in marriage, as in our children, being young they play, prattle, laugh, and sheweth vs many pretty toyes to moue vs to mirth & laughter, & when they are bigger growne and when age or pouerty hath afflicted the Parents, then they shew the duty of children in releeuing their old aged parents with what they can shift for, and when their parents are deade they bring them to the earth from whence they came.

Yet now consider on the other side, when a wrinkled and toothles woman shall take a bearded boy (a short tale to make of it) there can be no liking nor loving betweene such contraries, but continuall strife & debate, so likewise when matches are made by the Parents, and the dowery told and paid before the young couple haue any knowledge of it, and so many times are forced against their minds, fearing the rigour and displeasure of their Parents, they often

often promise with their mouths that which they refuse with their hearts.

Also if a man marry a wife for faire lookes without dowrie, then their loue will soone waxe cold, in so much that they vse them not like wiues but rather like kitchinstuffe, whereas those which marry rich wiues haue alwaies something to bee in loue withall; It is a common thing now a dayes, that faire women without riches find more lovers than husbands.

Choose not a wife too faire, nor too foule, nor too rich, for if she be faire, every one will be catching at her, and if she be too foule, a man will haue no mind to loue her which no body likes, and if too rich, thou thinkest to marry with one which thou meanest to make thy companion, thou shalt find her a commaunding mistresse; so that riches causeth a woman to be proud, beauty makes her to be suspected, and hard favored maketh her to be hated. Therefore choose a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautifull, and of good wit and capacitie; also in choise of a wife a man should note the honesty of the parents, for it is a liklyhood that those children which are vertuously brought vp will follow the steppes of their Parents, but yet many a tree is spoiled in the hewing, there are some which haue but one onely daughter, and they are so blinded with thy extreame loue they beare her, that they will not haue her hindred of her will whatsoever she desireth, so suffering her to liue in all wanton
pleasure

pleasure and delicacy, which afterwards turneth to be the cause of many inconveniences.

Now the Father before he marry his daughter, is to sift thoroughly the qualities, behaviour, and life of his Sonne in law, for he which meeteth with a civill and an honest sonne in law getteth a good sonne, and he which meeteth with an ill one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neither by necessity nor superfluity by the occasion to worke her dishonour, for both want and plenty, both ease & disease makes some women oftentimes vnchast: and againe many tymes the wife seeing the husband to take no care for her, making belike this reckoning that no body else will care for her or desire her: but to conclude this point, she only is to be accounted honest, who having liberty to doe amisse yet doth it not.

Againe, a man should thus account of his wife, as the only treasure he enjoyeth vpon earth, and hee must also account that there is nothing more due to the wife than the faithfull, honest, and loving company of the husband, he ought also in signe of love to impart his secreets and counsell vnto his wife, for many haue found much comfort and profit by taking their wiues counsell, and if thou impart any ill hap to thy wife, she lighteneth thy griefe, either by comforting thee lovingly, or else by bearing a part therof patiently: Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reprochfully, but onely secretly betwixt you two, alwaies

E

remem-

remembering that thou must neither chide nor play with thy wife before company, those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wives the lesse shamefast.

It behooveth the married man alwaies to shew himselfe in speech and countenance both gentle and amiable, for if a woman of modest behaviour seeth any grosse incivilitie in her husband, she doth not onely abhorre it but also thinketh with her selfe that other men are more discrete & better brought vp, therefore it standeth him to be civill and modest in his doings, least he offend the chaste thoughts of his wife, to whose liking he ought to confirme himselfe in all honest and reasonable things, and to take heede of every thing which may mislike her.

Why some men loue their lovers better than their husbands, the reason is, the lover in the presence of his lady is very curious of his behaviour, that he vseth no vnseemely gestures, whereby there may no suspicion of jealousie, or any acception to be taken by any thing he doth: it behooveth every woman to haue a great regard to her behaviour, & to keepe her selfe out of the fire, knowing that a woman of suspected chastitie liveth but in a miserable case, for there is but a small difference by being naught and being thought nought, and when she heareth other women ill spoken off, let her think in her minde what may be spoken of her, for when a woman hath gotten an ill name, whether it be deservedly or without cause, yet she shall haue much adoe to recover againe

againē her honour and credit thereof: let a woman
avoide so much as may be the company of a wo-
man which hath an ill name, for many of them il-
deavour by their evill fashions and dishonēt speach
to bring others to doe as they doe, & many of them
wish in their hearts that all women were like vnto
themselves: it may be said of many women that the
feathers are more worth than the birds, there-
fore it behooveth every woman to behaue her selfe
so sober & chaste in countenance and speach, that no
man may be so bold as to assaile her: for common-
ly Castles, if they came once to parlie, are at point to
yeeld, therefore if a woman by chance be set vpon
let her make this answer, when I was a maide I
was at the disposition of my parents, but now I am
married I am at the pleasure of my husband, there-
fore you were best speake to him and to know his
minde what I shall doe, and if her husband be out
of the way, let her alwaies behaue herselfe as if
he were present.

Also a woman may consider, if her husband bee
cholorick and hasty, she must overcome him with
mild speach, and if he chide she must hold her peace,
for the answer of a wise woman is silence, and shee
must stay to vtter her minde, vntill he be appeased
of his fury and at quiet, for if women many tymes
would hold their tongues they might be at quiet:
There was a very angry cupple married together,
and a friend being with them at supper, asked them
how they could agree together being both so frow-
ard and testy: the goodman made him this answer,

when I am angry my wife beareth with me, and when she is angry I beare with her, for with what heart can a man so much as touch a haire of his wiues head, (I meane rigorously) for the husband ought to rebuke her with words iecretly, and seeke to reforme her by good counsaile, he ought to lay before her the shame of ill doing, and the praise of well doing, if this will not serue yet, he ought rather patiently to forbear her, than rigorously to beate her; for she is flesh of thy flesh, and there is no man so foolish to hurt his owne flesh, a man ought to bee a comforter of his wife, but then he ought not to be a tormentor of her, for with what face can a man imbrace that body which his hands hath battered & bruised, or with what heart can a woman loue that man which can find in his heart to beat her.

Also when a man findeth a painefull and a carefull woman, which knoweth when to spend and when to spare, and to keepe the house in good order, then the husband will not deny such a wife any necessary thing belonging to the house: but if she be a light housewife, who liveth without doing of any thing, without caring for husband, children, or servants, or any other thing belonging to the house, thereby shewing although her body be in the house, her minde is abroad, which redowneth to her shame & to her husbands great hinderance, for when the Mistress is occupied in vanity, the servants carelesse for her profit but looke to their owne, for while the Missresse playeth, the mayden strayeth.

But these men are to be laughed at, vvho having a
vvife

vwife and a sufficient vwife to doe all the vvorke
vvithin doores vvich belongs for a Woman to
doe, yet the husband vvill set hennes abroad, season
the pot, and dresse the meate, or any the like vwork
vvich belongeth not to the man. Such husbands
many times offend their vviues greatly, and they
vvrong themselues; for if they vv ere imployed a-
broad in matters belonging to men they vvould be
the more desirous being come home to take their
ease, than to trouble their vviues and servants in
medling vvith their matters, for the rule and go-
vernment of the house belongeth to thy vwife.

And hee that hath a wife of his owne and goeth
to another woman, is like a rich thiefe which will
steale when hee hath no neede.

Amongst all the creatures that God hath created
there is none more subject to misery than a womā,
especially those that are fruitfull to beare children,
for they haue scarce a months rest in a whole yeare,
but are continually ouercome with paine, sorrowe
& feare, as indeed the danger of child-bearing must
needs be a great terror to a womā which are coun-
ted weake vessells, in respect of men, and yet it is
suposed that there is no disease that a man indureth,
that is one halfe so grievous or painefull as child-
bearing is to a woman; Let it bee the tooth-ache,
goute or collick, nay if a man had all these at once,
yet nothing comparable to a womans paine in her
trauaile with childe.

Now if thou like not my reasons to expell loue,
then thou mayest try *Ouids* arte who prescribes a

salve for such a sore, for hee counsels those which
feeles this horrible heate, to coole their flames with
heerbs which are colde of nature, as Rew & Lettis,
and other heerbes too long to resite; also hee saith,
thou shouldest obtaine from excesse of meate and
drinke, for that provokes thy minde greatly to lust:
also to hunt, to hawke, to shoot, to bowe, to run, to
vrastle and some other play, for this will keepe thy
minde from thinking of lust: also shun sloathfullnes
and idlenes, for these are the onely nurces of loue,
eschew malancholly or sadnes & keepe merry com-
pany, turne thy eyes from the place where bewitch-
ing spirits are, least the remembrance doe increase
and rubb thy galled minde: also to eschew the place
where thou didest first feele the fire that burneth
thy minde with such vnquiet thought; Likewise
saith he, beware thou do not twise peruse the secret
flattering letters of thy supposed friendly joy, for if
thou doe not refuse the often view thereof, it will
much increase thy grieve, dolour and annoy: vse no
talke of her whome thou louest, nor once name her,
for that will increase thy care, by thinking in thy
minde that thou beholdest her face; but some are
perswaded that no rules of reason can asvvage this
grieve, for loue is lawles and obeyes no lawe, no
nor yet no counsell can persvade nor take effect or
subdue the affection of his bevvitched spirits. Fur-
the more *Ouid* prescribes other reasons to expell
the heat of loue, for vvhere loue is setled the louers
are many times hindred of their purpose: Sometimes
for vvant of friends consent, or distance of place;
then

then and in such a case his counsell is to loue two or three, for loue being so diuided, makes the loue of one the lesse thought vpon: or else saith hee satisfie thy lust vpon some another dame, for it vvill also helpe to vveare the former loue out of thy minde; Loe thus *Ouid* shor but yet hee mist the marke, not for want of learning but for want of grace, for grace subdues and treads all vices vnder foote, although morall meanes doth prescribe diuerse other dieters to vvashte the heate of loutes desire, as long absence from the place vvhere thy liking liues, for the coals of company doth kindle and heate the heart, that vvith absence vvould be void of harme, for absence doth quallifie that fire & coole the minde of those vvch many times the company of vvantons doe vvarme, for he that doth not shun the place vvhere *Venus* in her glory sits, hath no care of himselfe but suffers her to supprise his vvits.

*The Bearbiting or the vanity of Widdowes:
choose you whether.*

WOe bee vnto that vnfortunate man that matcheth himselfe vnto a vveddovv, for a vveddovv, vvill bee the cause of a thousand vvoes, yet there are many that doe vvish themselves no worse matched than to a rich widow, but thou dost not know what griefes thou joynes with thy gaires, for if she be rich she wilt looke to governe, & if she be poore then art thou plagued both with begger & bondage; againe, thy paines will be double in re-

gard of him which marrieth with a maide, for thou must vnlearnethy widow, and make her forget her former corrupt and disorderd behaviour, the which if thou take vpon thee to do, thou hadst even as good vndertake to wash a Blacke more white, for commonly widowes are so froward, so watpish and so stubborne, that thou canst not wrest them from their wills, and if thou think to make her good by stripes thou must beate her to death. One having married with a froward widow, she calied him theefe and many other vnhappy names, so he tooke her and cut the tongue out of her head, but she ever afterwards would make the signe of the gallowes with her fingers to him.

It is seldome or never seene that a man marrieth with a widow for her beauty nor for her personage, but only for her wealth and riches, and if she bee rich and beautifull withall, then thou matchest thy selfe to a she devill, for she will goe like a Peacock and thou like a Woodcock, for she will hide her money to maintaine her pride: and if thou at any time art desirous to be merry in her company, she will say thou art merry because thou hast gotten a wife that is able to maintaine thee, where before thou was a begger and hadst nothing: and if thou shew thy selfe sad, she will say, thou art sad, because thou canst not bury her thereby to injoy that which she hath: if thou make provision to fare well in thy house, shee will bid thee spend that which thou broughtest thy selfe.

If thou shew thy selfe sparing, she will say, thou shalt

shalt not pinch her of that which is her owne, and if thou doe any thing contrary to her minde, she will say, her other husband was more kinde: if thou chaunce to dine from home, she will bid thee goe sup with thy harlots abroad: if thou goe abroad & spend any thing before thou comdest home, she will say, a begger I found thee, and a begger thou meantst to leaue me: if thou stay alwaies at home, she will say, thou art happy that hast gotten a wife that is able to maintaine thee idle: if thou carue her the best morfell on the table, though she take it, yet she will take it scornfully, and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in well disposed, thinking to be merry, and intreating her with faire words, she will call thee dissembling hypocrite, saying, thou speakest me faire with thy tongue but thy heart is on thy minions abroad. Loe these are the frantick tricks of froward widowes, they are neither well full nor fasting, they will neither goe to Church nor stay at home, I meane in regard of their impatient minds, for a man shall neither be quiet in her sight nor out of her sight, for if thou be in her sight, she will vex thee as before said, and out of her sight thy owne conscience will torment and trouble thy mind to think on the purgatory, which perforce thou must indure when thou comdest home,

She will make Clubs trump, when thou hast never a black card in thy hand, for with her cruell tongue she will ring thee such a peale, that one would think the devill were come from hell, besides
this

this thou shalt haue a brended slut, like a hellhagge
with a paire of pappes like a paire of dung-pots
shall bring in thy dinner, for thy widow will not
trust thee with a wench that is handsome in thy house
now if that vpon just occasion thou throwest the
platters at the maides head, seeing thy meat brought
in by such a slutte and so sluttishly drest, then will
thy widdow take pepper in the nose, and stampe,
and stare, and looke so fower, as if she had come
but even then from eating of Crabs, saying, if thou
hadst not married with me thou wouldest beene
glad of the worst morsell that is heere, then thou
againe replying saydst, if I had not beene so madde,
the devill himselfe would not haue had thee, and
then without cause thou blamest her of old age and
jealousie, and for hiding of money, and by convey-
ing away of her goods which thou hast bought with
the displeasure of thy friends and discredite to thy
selfe, in regard of her yeares; then againe she on the
other side runneth out to her neighbours, and there
she thundreth out a thousand injuries that thou dost
her, saying, my Corne he sendeth to the market, &
my Cattell to the faire, and looke what hee openly
findeth he taketh by force, and what I hide secreet-
ly he privily stealeth it away, and playeth away all
my money at dice, Loe thus he consummeth my
substance, and yet hateth my person, no longer then
I feede him with money can I enjoy his company,
now he hath that he sought, for he giveth me no-
thing else but froward answeres and foule vsage,
and yet God knowes of pure loue I married him
with

with nothing, but now his ill husbandry is like to bring to ruine both me and my children, but now all this while she doth not forget to tell of her owne good housewifery, saying, I sit working all day at my needle, or at my distaffe, and hee like an vnthrif, and a whoremonger runneth at randome, thus they are alwayes stretching their debate vpon the racke of vengeance.

Loe heere is a life, but it is as wearisome as hell, for if thou kisse in the morning being friends, yet ere noone ready to throwe the house out at the window. The Papists affirme that Heauen is won by Purgatory, but in my minde a man shall neuer come into a worse Purgatory then to bee match with a froward widowe: Hee that matcheth himselfe to a widowe and three children, matcheth himselfe to foure thecues. One hauing married with a wedow, it was his lucke to bury her, but not before he was fore vexed with her, for afterwards he lying on his death-bed, his friends exhorted him to pray to God that his soule might rest in Heauen, and he asked them this question, whether (said he) doe you thinke my wife is gone? and they said vnto him, no doubt but that your wife is gone to Heauen before you, hee replyed, I care not whether I goe so I goe not where my wife is, for feare I meete with her and bee vexed with her as I haue beene heere-tofore.

Another hauing married with a wedowe being one day at a Sermon heard the preacher say, who-soever will bee saued let him take vp his crosse and follow

follow mee, and this mad fellow after Serimon was ended tooke his wife vpon his backe and came to the Preacher and said, heere is my crosse, I am ready to follow thee whether thou wilt.

Another hauing married with a widowe which shewed herselfe like a Saint abroad but a Devill at home a friend of hir husbands told him that he had gotten him a good, still and quiet wife, yea marry quoth the married man you see my shooe is faire and new, but yet you know not where it pincheth mee.

Another merry companion hauing married with a widowe, & carying her ouer the Sea into France there sodainely arose a great storme, in so much that they were all in danger of drowning, the maister of the Ship called vnto the marriners and bad them take and throwe ouer bord all the heauiest goodes in the Ship, this married man hearing him say so, hee tooke his widow and threw her ouer-boord, and being asked the reason why hee did so, he said that he never felt any thing in all his life that was so heauy to him as shee had beene.

Another hauing married with a widow, & with in a while after they were married, shee went out into the garden, & there finding her husbands shirt hang close on the hedge by her maides smocke, she went presently & hanged herselfe for a jealous conceit that shee tooke, and a merry fellow asked the cause why shee hanged herselfe, and being told that it was for ieaousie: I would said hee that all trees did beare such fruit.

Thou

Thou maist thinke that I haue spoken inough concerning Widowes, but the further I runne after them the further I am from them, for they are the summe of the seaven deadly sinnes, the Friends of Sathan and the gates of Hell; Now mee thinketh I heare some say vnto mee, that I should haue told them this lesson sooner, for too late cometh medicine when the patient is dead, even so too late cometh counsaile when it is past remedy, but it is better late then never, for it may be a warning to make others wise.

But why doe I make so long a haruest of so little corne? seing the corne is bad my haruest shall cease, for so long as women doe ill, they must not thinke to be well spoken of, if you would be well reported of or kept like the Rose, when it hath lost the colour, then you should smell sweet in the bud as the Rose doth, or if thou would be tasted for old wine you should bee swete at the first, like a pleasant Grape, then shuld you be cherished for your courtesie, and comforted for your honesty, so should you bee preserued like the sweet Rose, and esteemed of as pleasant wine, but to what purpose doe I goe about to instruct you knowing that such as counsell the deuill can never amend him of his euill.

And so praying those which haue already made their choyse and seene the troubles and felt the torments that is with women, to take it merrily, and to esteeme of this booke onely as the royes of an idle head.

Nor I would not haue women murmer against
me, for that I haue not writen more bitterly against
men, for it is a very hard winter when
one Woolfe eateth another, and it is
also an ill bird that defileth her owne
nest, and a most vnkinde part it
were for one man to speake
ill of another.

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FINIS.
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